BIBLIOTHECA · BODLEIANA

DEDICATION.

To the most irreligious Members of the Society for the Propagation of Immorality; commonly known, and distinguished by the Name of the A——l *Club.*

GENTLEMEN,

I Have been so often made sensible of your sincere Intentions, to pluck Religion up by the Roots, and to plant instead thereof a confused Mixture of Atheistical Notions; that I could no longer forbear doing you Justice in this publick Manner.

DEDICATION.

I will not, according to the uſual Method of Dedicators, praiſe thoſe, who are not praiſe-worthy; nor will I pretend to tell you, I am fearful of offending your Modeſty, becauſe I am convinced you are not troubled with any: But I muſt tell you, that you all deſerve ſo much from the Publick, that it is a great pity you have not publickly what you really deſerve.

The Pains you take to propagate Irreligion, and the Arts you uſe to make People be of no Religion; deſerve the particular Notice of thoſe, who have it in their Power to reward you; and who, I hope, will not overlook your Merits.

The following Letter I dedicate to you, becauſe it is addreſs'd to a Fellow of your Society, who receives his Inſtructions from your Board of Immorality, and who, being your Tool, ſends into the

World

DEDICATION.

World a Weekly Paper called the **Independent Whig.**

I will not give my ſelf the trouble to ſay any thing more of *Aminadab*'s Letter, than that he tells you the Truth, and that it will be needleſs for me to beſpeak your good liking of it, becauſe I am confident you will not like it at all: So wiſhing you more Grace, and leſs Impiety, I bluntly take my Leave.

The

The PREFACE.

THE Author of the following Letter does not design it should be supposed to be written by one of the People called Quakers: He only putting it into their Dress, to shew them, how much they are mistaken in the Author of the Independent Whig, of whom they are very fond, for no other Reason, but because he is no Christian; and at the same time to shew the World, upon what a weak Foundation they stand, and how profoundly Ignorant most of them are.

I have observed the Zeal of those deluded People, to be much more strong towards that Weekly Paper than any other: Tho' the Muggletonians, the Presbyterians, the Anabaptists, the Adamites, the Free-willers, the Free-thinkers, and the Puritans are all delighted with it.

I have therefore in their own Stile, done them Justice, and am very indifferent how they take it, my Intention being not to vindicate Quakerism, or any other Schism, but to stir up some more able Pen to defend Religion in general, and our National Church in particular, against the many Attempts made upon both by the Author of the Independent Whig and those who set him to work.

Amina-

Aminadab's LETTER, &c.

FRIEND,

I Long ago intended thee this Epiſtle, but have been detained therefrom, by the Hopes I have had, that ſome more able Pen would eaſe me of the Trouble. But, ſince I find all thoſe, who are ſlander'd by thee in a Paper (whereof thou art the Author) have not thought thee worth their Notice, from whence, ſome have vainly imagined they could not find Fault with thee; I ſay, that none having undertaken to prove thee a falſe Brother is the Reaſon I now greet thee: And with the more Zeal, becauſe many of the Brethren (for whoſe peruſal thy Paper ſeems chiefly to be intended) are led aſtray by thee. Thou haſt a Deſign upon thoſe, whoſe Deſigns are only to deſign well:——Yea, thou perverteſt the Ways of the Weak, and alſo doſt lay a ſtumbling Block in the Paths of thoſe who are lame of Underſtanding.

The

The Paper written by thee is indeed learned (that is to ſay) much is to be learned therefrom; for thou doſt not couch thy Meaning under ambiguous Terms, or hard Words, but doſt plainly, yea, and confidently aſſert, whatever is aſſerted by thee. Thou doſt call Things by the ill Names thou art pleas'd to give them, yea, and alſo doſt give Names to what was nameleſs before: That being a Method beſt underſtood, where by to make the Brethren underſtand thee: But I will enlighten them, yea, I will make them ſee, that behold they ſaw not. And that all thy Labour tends only to the letting us know, that thy being any thing will get thee Nothing, and that until thee art known to be Nothing, thou wilt be ſure of Something.

I will not turn over all thy Papers, for that would take more time, than I am willing to beſtow upon thee. Beſides 'tis needleſs to take them aſunder, becauſe they are all of a Piece, and differ in little, except the Day of the Month, on which they are publiſh'd. I ſhall therefore only remind thee of ſome particular Paſſages, and from them let the World know, what thou doſt mean in general.

And firſt, I will begin with the Title of thy Paper, which thou doſt call the Impertinent Cubig.

Verily,

Verily a *Whig* perhaps thee art, but with what Face canſt thou call thy ſelf *Independent*; when it is notoriouſly known thee doſt depend upon the Brethren for thy Maintenance. Thou doſt wtite to be paid, yea, and thee art paid for writing. Thou art pamper'd for abuſing them, and art grown rampant with their Benevolence unto thee. Thou doſt humble their Wives, yea, and doſt alſo cauſe their Daughters to fall down before thee, for which the Brethren do liberally reward thee. How then art thou *Independent?*

I perceive the meaning of thy Title, which (tho' very plain) yet is not underſtood by many of the Choſen, who doubtleſs from thy calling thy ſelf *Independent*, do apprehend thee art enclined, to become a Follower of the Followers of thoſe, who follow their own Way: — But alas! thou mean'ſt no ſuch Matter, for the Word *Independent* as us'd by thee, only ſerves to give Notice, that behold thou doſt depend upon their want of Underſtanding: And that thou wilt be *independent* of all others, ſo long as the Brethren ſhall continue to ſupport thee, which when they ceaſe to do, thou wilt alſo be *independent* of them.

If any ſhould wrong thee ſo far, as to ſuſpect there is a religious Meaning in thy Title, I ſay unto them, Nay; — for thou doſt declare thy ſelf an Enemy to all Reli-

gions, Opinions, and Perſwaſions whatſoever: And doſt plainly, yea, and clearly demonſtrate, that thou art *independent* of, and irreconcileable to Chriſtianity, which thou doſt all that in thee lies utterly to aboliſh, and to make the Brethren depend upon thee, who doſt own thy ſelf thou doſt depend upon nothing, (that is) thou doſt believe nothing that ſignifies any thing, as appears from the Teſtimony which thy own Writings bear of thee, and of which I will now give thee a few Inſtances.

In thy Weekly Paper of *Wedneſday, September* the 7th, 1720, I find the following Paragraph, from whence let the World judge of thee: Thou doſt ſay as followeth.

" The forty Days of Lent were founded " upon our Saviour's Faſt in the Wilder- " neſs; as if weak Mortals cou'd imitate " the Omnipotent Son of God, in Works " done but by divine Spirit and Power! " they might as well pretend to walk upon " the Sea once a Year, or raiſe the Dead " at all times: Beſides, our Saviour per- " formed this Faſt but once, and the Apo- " ſtles never, as far as we know.

This is ſo trifling an Argument (if it may be called an Argument) that a raw School Boy may eaſily reply unto thee.

The forty Days of Lent are obſerv'd in Commemoration of the miraculous Faſt of our

our Lord, and not in Imitation, (as thou doſt moſt blaſphemouſly call it)— We can never be enough ſenſible of his great Love and Goodneſs to Mankind, who endured ſo many different Miſeries to preſerve us from miſery everlaſting. —— A ſolemn Faſt at that Time, is not only neceſſary, but a Duty, and perſerves in thoſe, who keep it, an humble Remembrance of his Mercies to us. This is the End all Chriſtians have in the ſtrict Obſervance of Lent; but thou art not of that Number.

Thee doſt ſay, our Saviour performed this Faſt but once; verily our bleſſed Lord died but once, from whence thee may'ſt alſo infer, that it is unneceſſary to commemorate his Death at all. —— Here thou doſt moſt impiouſly ſtrike at the very Root of Chriſtianity, and wouldſt by a ſly Inſinuation, inſtil into the Ignorant, that 'tis needleſs for them to remember, after what Manner, or at what an inеſtimable Price, their Salvation was purchaſed.

As to what thou ſayſt concerning the Apoſtles, — that they did join Faſting with their Prayers, we have no Reaſon to doubt; and that they did not, thou canſt not prove. —— Thy Way of reaſoning is ſo very weak, as well as wicked, that verily I am aſhamed of thee. — In the ſame

Paper thou doſt alſo make uſe of the following excellent Similies.

" If faſting is good and pious, becauſe
" it afflicts and mortifies the human Spirit
" and Frame; a Surfeit, or a Debauch, or
" a kick upon the Guts, or a broken Leg,
" muſt be good and pious for the ſame
" Reaſon, if given or taken with the ſame
" View.

I think from theſe learned Compariſons, thee haſt made it ſo plainly appear what thou art, that it would be ſuperfluous for me to tell thee what thou art not. —— I ſhall therefore only obſerve to thee, that Kicking, or a broken Head, or a broken Leg, tho' they might be well beſtowed upon thee thy ſelf, and might in ſome Meaſure humble thee, (tho' nothing can ever mend thee) yet they can never be rightly applied but to thee only; for they are of no manner of Uſe to a Chriſtian.

Although all thy Notions of Religion, and religious Duties, are perfectly atheiſtical, yet none will be ſurpriſed at them, when they ſhall be made ſenſible, in what thy Religion does in Reality conſiſt; the which I will ſhew from thy own Words, as publiſhed in the ſame weekly Paper.

" I muſt own, I am always beſt plea-
" ſed after a good Meal, and therefore
" beſt diſpoſed to love God and my
" Neighbour, which is the Sum of all the

" Tables;

" Tables: (that is of the Law) I feel at
" the ſame Juncture the Spirit of *Whigiſm*
" ſtrongeſt in me: and if Eating and Drink-
" ing makes us thus bold for our Conſti-
" tution, let us in the Name of publick
" Spirit, beſeech you to promote good Eat-
" ing and Drinking.

Behold now! —— all thy Religion is in thy Stomach only; — for thee doſt declare, thou haſt no Love for thy Creator, but what the Creature inſpires thee with, —— and that thou canſt not adore the Good God, unleſs thou haſt had a good Dinner; and that Eating and Drinking are the chief Ends, to which thou wert born: —— What that publick Spirit is, (that thee doſt ſo fervently pray unto for Beef and Pudding) I know not, but I have great Reaſon to ſuſpect it is an evil Spirit, becauſe thou haſt choſen it for thy Deity.

How monſtrous! nay, How diabolical are theſe Whimſies of thine? the Arch-Devil, even old Beelzebub himſelf, could never have invented, or infuſed into thee, Sentiments more to his Advantage, whoſe Agent thou doſt now publickly own thy ſelf to be, as is viſible from thy endeavouring to overturn, yea, to deſtroy the Fundamentals of the Chriſtian Religion by thy Writings, — which, tho' they can never have any evil Effect upon Men of common Underſtanding, yet they, doubtleſs,

leſs, make deep Impreſſions upon thoſe who have good Stomachs and empty Heads, of which Number are but too many of the Brethren.

That Faſting has been, and is thought a Help to Devotion, is evident, not only from its being commanded by the eſtabliſh'd Church, (of which thou art no Member) but alſo by its being in uſe among many, who differ from her in other Points, —— and who do not do it out of a Bitterneſs of Spirit, (as thee doſt profanely call it) but out of a pure Senſe they have, that Faſting is commanded by our Saviour, as well as Prayer; and that the one without the other, is upon ſome Occaſions, but of little Significancy. —— I think this is plain to a Demonſtration, ſince it has been ſo often recomended by crowned Heads, who were beyond Suſpicion, real Promoters of Religion and Virtue, by whoſe Piety and Example, Decency and Order in religious Duties flouriſh'd. —— Theſe, I ſay, when ever they humbly implored the Bleſſing of Almighty God upon their Arms in the Time of War, did not only keep a ſtrict Faſt themſelves, but enjoined all their Subjects to do the ſame.

We have more than one Inſtance of this, ſince our preſent Sovereign came to the Crown,

Crown, whom I pray the Lord long to preſerve, to rule over us; and that none of his People may imbibe thy dangerous Tenets, which tend not only to the undermining of Chriſtianity, but alſo give them diſreſpectful Notions of Monarchy, (to which thou art an Enemy) as I will preſently make appear from thy own Words, and for which I moſt heartily wiſh thee the Reward thou doſt juſtly deſerve.

I think I ſhall not need to make uſe of many Arguments to prove, that he that fears not God, will never be a good Subject to his Prince; and he that ſpurns at divine Ordinances, will have but a very ſmall Regard to human Laws: This thou thy ſelf art conſcious of, in whom there is a ſtrong Inclination againſt Obedience to any Thing except thy Appetite; For that thee art an Enemy to kingly Government, thou doſt take abundance of Pains to ſhew us in thy Paper of *Wedneſday, Auguſt* the 31ſt, 1620. wherein thee doſt uſe the following Expreſſions, and under Pretence of railing at the Church of *England* Clergy, doſt at the ſame Time *ſpeak Evil of the Lord's Anointed.*

"When they have had a Mind to flat-
"ter a cruel, or a fooliſh King, in Order
"to make him do their Drudgery, or ſerve
"their

" their Purpoſes, they have inſtantly dub-
" bed him God's Vice-gerent, tho' he act-
" ed at the ſame Time by the Inſtigation
" of his Luſt, or of Satan. And becauſe
" *David* and *Saul*, being appointed by God
" himſelf, by Word of Mouth, were cal-
" led, *The Lord's Anointed*: Therefore e-
" very Tyrant, who was not appointed
" by God, but ſeized a Crown by vio-
" lence, or Surprize, became alſo *the*
" *Lord's Anointed*.

Here thee doſt falſly affirm, that Kings are nothing, but what thou haſt a Mind to call them; and that they are not *the Lord's Anointed*. — Thy Deſign in this, is ſo very plain, that I believe, Men of the meaneſt Capacity, will eaſily find that all thou doſt intend from it, is to give them a mean Opinion, not only of the Perſons, but of the ſacred Authority of Princes; — of which, lo! here is more of the ſame.

" And becauſe *Adam* was the Father of
" his own Son, therefore he was the King
" of his own Son, and therefore all ſuch
" Kings, who had not *Adam* for their Fa-
" ther, were nevertheleſs, in Right of *A-*
" *dam*, Kings and Fathers of their People,
" who yet were not their Children, but
" for all that owed them the Duty of
" Children, whilſt they were plundring
" and ruining them.

Ve-

Verily, I do ſay unto thee, thou haſt ſpoken as plainly as thee dareſt do; for thou didſt tell us confidently, that is, thee haſt a great deal of Confidence to tell us, that Kings are not to be look'd upon as the Fathers of their People, nor conſequently the People as their Children, and wouldſt after a moſt wicked Manner inſinuate, that as we are all the common Sons of *Adam*, ſo there is not, or ought not to be, any Diſtinction of Degree or Quality among us, of what Kind ſoever; by which, thou wouldſt put a King upon the Level with ſuch a Scoundrel as thy ſelf, becauſe thee doſt think thy ſelf in Right of *Adam*, as good as a King.

The Propagation of this Doctrine was once fatal to the beſt of Kings, who was murdered before the Gate of his own Palace, by a Crew of Fellows, exactly of thy Opinion. —— They had perſwaded the common People, that there was Witchcraft in the Common Prayer; and that the only Way to their common Safety was, to turn common Rebels, which they eaſily brought to paſs, only by poſſeſſing the many-headed Monſter with ſcandalous Opinions of their gracious Sovereign Lord; whoſe Indulgence to them, and paternal Care of them deſerved an Obedience, which they never had the Grace to pay him.

That thou doſt mean nothing leſs than Anarchy and Confuſion, is certain: And as the Ground-Work thereof, thee doſt begin the very ſame Game that was play'd by the crop——ear'd Brethren long ago. —— (that is) thou doſt take Pains to make Religion contemptible, and the Majeſty and Power of Kings deſpicable in the Eyes of the Multitude, and doſt trample upon the ſacred Aſhes of the Royal Grand Uncle to our now Sovereign Lord; yea, thee compareſt King CHARLES the Firſt, (of ever bleſſed Memory) with a Clergyman, who was only once made a Party Tool of; and with others who are actually attainted; and in naming him, doſt give thy Language ſuch a Turn of Diſreſpect, that I profeſs, I cannot help ſaying, thee doſt deſerve to be turned off from a Ladder; therefore,

Thy Words are theſe. ——

" As the Vulgar do always take that to " be the higheſt Point of Religion, about " which their Teachers make the greateſt Noiſe, for the Time being, whether it be Tythes, or Dr. *Sacheverell*, " or the Pretender, or the late Duke of " *Ormond*, or King CHARLES the Firſt: " — So vicious Clergymen on their Part, " have always racked the Name of God, " or what is more powerful with the " Mob, the Name of the Church, to any

" Af-

" Aſſertion, or any Claim, or Invention of " theirs, be it ever ſo monſtrous.

—Behold, here thee doſt ſhew us, that as the Church and the Crown are not to be attack'd ſeparately; as being link'd (as it were) and incorporated with each other, ſo thou doſt ſpit thy Venom at them both, becauſe thee art ſenſible that the one muſt be wounded through the Sides of the other: Thy Intentions in this are ſo very plain, that I need only give thee thy own Words as Evidence againſt thee.

" And becauſe when we have any Mat-" ter of Complaint, we are bid to inform " the Church with it; therefore the Peo-" ple; who are the Church, are to be de-" termined in every Caſe by the Parſon " of the Pariſh, who is not the Church.

Here thou doſt make thy Sovereign Lord the People, the Supreme Judges, of all religious Controverſies whatſoever: and doſt not only perſwade them not to apply to the Clergy for Inſtruction, but alſo to ſtarve them by Non-Payment of Tythes.

As for Inſtance.

" And, becauſe *Abraham* gave the Tenth " of his Plunder to *Melchiſedech*, who " was not a Prieſt of our Church, as by " Law eſtabliſhed; therefore our eſtabliſh-" ed Prieſts, who have nothing to do with

" *Melchiſedech*, nor know any Thing of him, " have a divine Right to the Tenth Part " of every Man's Eſtate and induſtry: — " And as the Tribe of *Levi* had a Right " to Tythes, tho' they and their Tythes " are aboliſhed long ago; ſo ought our " Parſons to have the ſame Tythes by the " Goſpel, without being in the leaſt a-kin " to *Aaron*'s Perſon, or Heirs to his Eſtate " or Succeſſors to his Inſtitution; — And " becauſe the gluttonous reprobate Monks, " had by endleſs Rogueries, and diabolical " Lies, plundered the Laity of their Poſ- " ſeſſions, and engroſſed to themſelves moſt " of the Lands in *England*; therefore our " modern High-Church Prieſts have a na- " tural, and *hereditary Right* to the ſame.

Thou haſt thy ſelf ſo fully made out, that thee art a bitter Enemy to the eſtabliſh'd Church, and to all the Clergy thereof, that it is needleſs for me to enlarge thereon. — I ſhall only obſerve, that it is no Wonder ſo many ignorant People grudge a Clergyman the Bread he eats, and which he very often dearly earns, by being put over a Herd of Swine, (that is, Men of thy Principles) when they are made to believe, that whatever they pay towards his Subſiſtance, (and which is certainly his due) is an Impoſition upon them; and that 'tis as unneceſſary to pay Tythes to thoſe, who would inſtruct them, (if

they

they would be inſtructed at all) as it is to pay any Obedience to the Word of God.

Verily, in this thee doſt outdo the very Heathens, who, how wide ſoever their Notions of worſhip might be, yet always contribute willingly towards the Maintenance of their Prieſts. —— How much more willingly then ought Chriſtians to contribute a Tythe of what is the Produce of their Lands, and (which they enjoy, but by the Good Providence of God) towards the Support of thoſe, who preach the Word of God unto them; yea, and take great Pains, as many of them do, to inſpire their Hearers with a true Senſe of all his Mercies to them; without which, they could have no Bread themſelves.

But I will leave this Subject to ſome more able Pens, if they ſhall ever think thee worth their while; and will now proceed to ſhew thee, that under the Pretence of ridiculing the *Romans*, thee doſt throw all thy Scandal, not only at the eſtabliſhed Church in particular, but at all Religion in general. And

Firſt, I ſhall take notice, that under the Epithet of High Church Clergy, thee doſt abuſe the whole Body of the Clergy, and doſt moſt impiouſly ridicule the Sacrament of the Lord's Supper, as adminiſtred by any of them; —— for their

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Communion is the ſame, their Faith is the ſame, and their Hopes of Salvation are through the ſame Means alſo; therefore, the pretending to conceal thy Abhorrence to Chriſtianity, under the thin Veil of ſome Differences, that may have ariſen among ſome few of the Clergy, and which being only Party-Matters, Religion has nothing to do with will be of no Uſe to thee; for it is evident, that the Terms *High*, or *Low*, take not any Thing from the Purity of Church Diſcipline; and however they may diſagree in Matters purely temporal, yet are they firmly united in what concerns them, as Miniſters of the Goſpel. —— and if among ſo great a Number, there are ſome few, who do not come up to what I have ſaid, they are Men I do not vindicate; and who as little deſerve the Name of a Chriſtian as thy ſelf; —— which, how little thou doſt merit, the following Words of thine will ſhew thee.

" Thus the Worſhiping God according " to ones Conſcience, without which there " can be no Worſhip, is made by the " High-Church Prieſts a damnable Sin; " and the not worſhipping a Table in the " Chancel, tho' in oppoſition to one's " Conſcience, is as bad, —— and to drop, " or deny their uncharitable, unintelligible

" Ex-

" Explications of Myſtery is the moſt hei-
" nous Atheiſm.

Here thee doſt profanely call the Adminiſtration of the Sacrament worſhiping a Table, —— and at the ſame Time doſt moſt blaſphemouſly ridicule the HOLY TRINITY: —— He who after this, can ſuſpect thee to be a *Chriſtian*, verily, will do thee an apparent Wrong: —— And to corroborate thy being ready upon all Occaſions to tag the *eſtabliſhed Church* to that of *Rome*, between whom (thou wouldſt have us believe) there is no Difference, I ſhall recite a few Paragraphs out of thy Weekly Paper, of *Wedneſday Auguſt* the 24th, 1720. wherein, under the Pretence of making a Jeſt of *Popiſh* Ceremonies, thee doſt plainly aim at the *Church* of *England*.

" As he approaches towards the Altar,
" having great Devotion in his Back-Bone,
" he bows, and bows, and ducks his Head,
" as if he were playing at Hop-Frog. The
" Altar alſo is covered by a Surplice, or
" white Cloth, which, doubtleſs, ſignifies
" ſome great Myſtery; but in profane
" Eyes, typifies only a Damask Table-
" Cloth. —— It moreover ſtands towards
" the Eaſt, which to be ſure has a deep
" Meaning, and ſeems to imply, as if
" God Almighty was either more power-
" ful, or merciful in that Quarter of the
" World, than in any other.

Here

Here thee art to observe, that all People, who are not quite so Ignorant as thy self, do know, that the Altars of all *Christian Churches* do stand at the East End thereof, as of Course does that of the *established Church*; so thou dost intend this as a Side-Wind Reflection thereupon, as thee doth also what follows.

" He then after many *Monkish* Gestures " and Scrapings, says a World of short " Prayers, (the Whole being judiciously " sliced into many pretty Morsels of De- " votion) and reads Scraps of Scripture; " all which Prayings and Readings, would " not be half so wholsom any where else, " as they are just at the Elbow of the " Altar; then there is a lighted Candle " standing by him at Noon-Day, probably " to signify, that there is Light enough " without it! Now, in other Churches " the Altar is illuminated with dark Can- " dles, which, for ought I know, may be " equally mysterious and significant: But " upon this great and essential Point, I " shall pronounce nothing dogmatically.

Plainly, Friend, this needs no Explanation; for thee hast saved me that Trouble thy self: But now for the rest.

" The Wine must not be powred out " of a Bottle into a Glass, which would " not be significant enough, but out of " a flaggon, which being of Silver, or

" Gold

Gold. And however more Light is com-
[illegible] Be re-
[illegible] very of-
fend to think, that he poss more than
[illegible] and speaks loud to [illegible] that he
[illegible] be heard.

[illegible] is aimed against the *Esta-*
blished Church none can doubt, because it is
evident, that at the Communion of Commu-
nion at the Sacrament, they do pour the
[illegible] out of a Flagon, the *Popish Priests*
being only a small Cruse.

But to use thy own Words, I am quite
sick of all thy Absurdities, ——— nor would I
throw away a penful of Ink upon thee, but
that I am in Hope the Notice I have taken
of thee may put some Men upon reflect-
ing, what Sort of an Author they are read-
ing, when they take up thy Papers,
which, carefully perused, can never do a
Man of Sense any manner of harm.

It is observed, that thy Papers are greed-
ily bought up, and carefully preserved by
those who scarce understand them; yea, thy
self have seen many of the Brethren almost
forget the negotiating of Texts, to puzzle
their small Stock of Understanding with
thy great Stock of Assurance; because from
some things thee hast said against Religion
and religious Ceremonies, they do take
thee to be their Champion; as do also the
People called *Ana-* or *Anti-baptists*, who are

equally wise and learned. The *Muggletonians* also, and the *Adamites*, the *Independents*, and the *Free-willers*, the *Free-thinkers*, and the *No-thinkers*, are all fond of thee; because they do believe thee to be in their Interest: But behold I will shew them, that they can never hope to be enlightned by thee, who art but a dark Lanthorn thy self; and that thou canst never be a hearty Friend to any thing, but to a hearty Meal at their Expence: — I will recite now one of the Paragraphs, upon which the Brethren do so highly value thee.

" With the *Turks* it was decent to be " covered at Devotion, with us to be bare- " headed; how is the wearing of a Peri- " wig or Cap, more decent and orthodox " than the wearing of a Hat? How is a " Prunella Gown, or a Lawn Frock more " significant than a Cloth Coat? Is God " Almighty better pleased with a Cambrick " Band than with a Muslin Cravat? And is " an Organ-Loft more acceptable to him " than plain Country Piety, that has neither " Motion nor Musick in it.

This the Brethren take kindly of thee, when in reality it doth scandalize them; for thou would'st represent them as a People void of all Manner of Ceremony in their Worship, and that they have as little Devotion, as they have Decency, or good Manners: — But I will presently prove unto thee,

thee, that the formal Manner of laying aside the Hat, when they hold forth, the groaning of the inward Man, the holy turning up of the Eye-balls, and the ſolemn Manner, in which *Jonathan* taketh *Abigail* to be his *Rib*, are all Ceremonies.

But by the Way I muſt obſerve, that thee doſt not only call them *no Chriſtians*, but doſt in plain Terms call them *Heathens*, which thou would'ſt ſmooth over by giving them a touch of thy Averſion to *Baptiſm*.

" Nor were the *Corinthians* directed to " play *Popiſh* Tricks over the Fore-head of " the Babe baptized, as ſure and certain Signs " of Regeneration: Nor were they taught " to put up their Petitions in Quavers, and " to ſing their Prayers as well as ſay them.

This tickleth the Choſen, yea, it delighteth them, becauſe they ſee not, that it is not any particular Form or Manner of Praying thee art averſe unto, but thou would'ſt have no Prayers at all:——Thee doſt ſweeten them, and ſowr them, yea, thou doſt give them Gall and Hony with the ſame Breath; for in the following Paragraph thee doſt uncivilly, as well as ungratefully call them *Pagans*, for that thou canſt mean none but the Choſen, is plain from thy Way of deſcribing their Manner of Worſhip.

" The *Pagan* Religion conſiſted altoge- " ther in a vaſt Number and Variety of " ſtrange and ſenſeleſs Ceremonies; and, be-

" ing foolish, and false, it could consist of
" nothing else. Its Votaries had for their
" religious Task, certain frantick Actions
" to perform; or certain wanton Motions
" to make, or certain mad Races to run;
" sometimes galloping about the Streets half
" naked, or in a religious antick Dress, sig-
" nificantly suited to their Behaviour. They
" were to be Religious with their Heads,
" Hands, Feet, Joints, and their other
" Organs. They were also to utter certain
" harsh and devout Sounds, which had no
" Meaning, but were prodigious significant,
" and being very ridiculous were very decent.

Verily all these are used by the Brethren, who cannot therefore be said to be altogether free from Ceremonies in their Tabernacles, nor are each of them without their proper Significations, but are all of them prodigious significant: As for Instance.

When the Spirit hath moved a Brother to speak unto the Congregation of the Chosen, he riseth up, to signify that he sitteth not. He also layeth aside his Hat, whilst he prayeth, to signify that he can pray without it; he groaneth in the Spirit, to signify he shall hold forth, yea, and he also belcheth, to signify he breaks Wind. He shakes his Head, to signify the lightness thereof, and closeth his Eyes to signify that he shutteth them. He nimbly moves his Hands, Feet, Joints, &c. to signify —— that it signifies nothing; he

speaketh

ſpeaketh loud, yea, he bawleth, to ſignify he maketh a Noiſe, and he hummeth, and ſays over and over the ſame thing, to ſignify he knoweth not what to ſay next; he breaketh off abruptly, to ſignify he hath done, and he alſo forgets all he has ſaid, to ſignify his want of Memory.

From hence I hope thee wilt allow, that the Choſen have decent Forms in their Meetings: I will now ſay a Word or two, upon what does ſometimes befall the Brethren in the Streets, where thee doſt ſay, they often gallop, and run mad Raves:—— As they are guided by Motions of the Spirit, ſo the Spirit does often guide them, to attempt to guide thoſe, who will not be guided by them; and therefore they are reviled for revealing, what the unſanctified knew before: This has happened to many of the Saints, who have been buffeted, yea, and ſcourged with Whips, only for ſcourging the Rabble with their Tongues, of which I will give thee a remarkable Inſtance; and which will ſerve to convince thee, that holding forth in the Street is certainly very meritorious, becauſe the Choſen are frequently chaſtiſed therefore; and that what this Friend met with, of whom I am going to ſpeak, is a Demonſtration, that he was full of Zeal, yea, the Spirit did abound in him beyond Meaſure.

This

This Brother, I ſay, who is now no more; for the Earth containeth his earthly Tabernacle, during the time of his being cloathed with Fleſh, was alſo cloathed with Righteouſneſs, yea he had meekneſs of Heart, and fluency of Tongue, with which he could patch a tattered Conſcience, and alſo ſtitch up an almoſt broken Spirit with the ſound Threads of his Doctrine. And tho' he was only what by the unlearned is called a *Taylor*, yet had he Learning in a great abundance; yea, he could underſtand what is not underſtood by many of the Brethren, for he had Knowledge, which he poured forth, when he held forth, and ſo forth: To the great Edification and Conſolation, yea, and Preſervation of all who gave Attention unto his wonderful Relation.

But being one Day led by his lawful Occaſions, thro' the uppermoſt Part of a Place called *Moorfields*; behold he beheld, a Cluſter, or to ſay better, a Swarm, or Legion of the ungodly, who were attentively liſtning unto the falſe Doctrine, of a falſe Doctor, who had taken for his Text a Doſe of Pills; upon the Virtues whereof he canted, yea, and diſcanted, to the believing Multitude, until the inward Man of *Jonathan* (for ſo was the Saint called) could no longer contain; but burſt forth into holy Ravings, and ſpiritual Raptures, yea, the Spirit was ſo ſtrong within him, that behold

hold he mounted the wicked Machine, and tumbled the Preacher therefrom: Which done,——he open'd his Mouth, and ſpake as followeth.

Men, Women, and Children,

BEhold I being called by the Spirit, do call ye all to Repentance; I therefore ſay repent, yea, repent, for the Time cometh, in which ye ſhall come no more: For ye ſhall be carried in a Whirlwind as it were, and ſhall be broken, yea, ye ſhall be ſcattered, and cruſhed, and tumbled, (that is) ye ſhall not be tumbled as that vile Zany hath tumbled, but ye ſhall tumble into the bottomleſs Pit: Ye ſhall not be ſaved, but ſhall be damned, becauſe ye would not be ſaved at all: Hear therefore; and mark the Matter, that I am going to remark unto ye; deſtroy that Deſtroyer, whom I have now thrown to the Earth; I ſay unto ye, ſlay him, for he is a falſe Prophet, yea, and he alſo will ſlay ye all, if ye ſlay him not. For behold he killeth with a Pill, and tormenteth with the Torments of Satan all thoſe, who believe in his Orvietan: I ſay alſo demoliſh theſe abominable Pieces of Timber, on the which I now ſtand, when I am departed (that is) when I deſcend therefrom; for they are polluted, yea, they are defiled with the Footſteps of him, whoſe Steps lead unto Deſtruction.

Then oh! Brethren all, oh! Siſters all, and oh! my Children, my little Babes of Grace,

Grace, be not graceless for the Time to come, for behold the Time cometh, yea, it approacheth, and will surely catch ye, as it were in a Trap, from whence ye cannot get out, because ye are therein,——burn——

Thee may'ſt ſee now, that Eloquence and Zeal will not always mollify the hardned Hearts of the unrighteous, for Friend *Jonathan* had hardly made an End of ſpeaking this learned, elaborate Speech or Sermon, unto the many-headed Monſter, when behold they did aſſault his outward Man, after a moſt violent Manner; yea, and did kick him, and cuff him, and buffet him, and throw him into the Air, from a moſt unholy thing called a Blanket; into which they again caught him, and from thence again toſſed him, until (to uſe thy own Words) they did quite diſorder his whole human Spirit and Frame, much more than the keeping a Faſt could have done: For he was pained, and grieved, and ſickned, yea, and died thereof.

I have told thee this Story only to ſhew thee, that when a Brother is poſſeſt by the Spirit; the Spirit hath Poſſeſſion of him:—— And he may not keep the Motions and Workings thereof to himſelf; but muſt open, yea, he muſt call aloud upon all thoſe who will hear him; whether it be in the Street, or in the Meeting, or in the Fields: Or whether it be from a Shop-

board,

Board, or Ship-board, or Cup-board; or at any Time, or in any Place, or from any Machine whatsoever; not even a Cart excepted.

But why hold I forth unto thee? Who art, as I have said before, an Enemy to all Perswasions, because thou thy self art of none: —— Yet hast thou in one of thy late Papers ventured not only to call thy self a *Christian*, but one of the *established Church*. This is the more ridiculous in thee, because almost every Paragraph, in all thy Papers proves thee to be no such thing. For none can be supposed a Member of any Church, who dissents not only from the Communion thereof, but from all its Rites, Forms, and Ceremonies in general; and that thee dost all these, I have in a great Measure made very plain already, and will now put it beyond dispute: In thy Paper of *Wednesday*, *August* the 17th, 1720. speaking of Church-Ceremonies, thee dost use these Words.

"As for their Significancy, it was a "meer Bubble and Pretence. Such a Plea "would justify endless Phrensy and Foole-"ries; and every Madness would be made "a Mystery. For Instance, we might be "made to walk bare-footed into the "Church, to signify the Sanctity of the "Place, and to crawl upon all Fours out

" of it, to ſignify the Humiliation of our " Hearts. A Match of Cudgel-playing e- " very *Sunday* might be inſtituted to ſigni- " fy our ſpiritual Warfare; and a Game at " Blindman's-buff, to ſignify the Darkneſs " of our Underſtandings: Thus any Thing " might be made to ſignify every Thing, " and Puniſhments be inflicted upon the " prophane Gainſayers.

Here thee doſt call all Ceremonies, by the ill Names thou pleaſeſt to give them; thee doſt call all MyſteriesMadneſs, and Decorum and Decency Fooleries. From which let any Man judge, if thou art of any Communion at all: ——The Cudgel thou ſpeakeſt of, if rightly applied, might be of great Uſe to thee, yea, it would mollify thy outward Man exceedingly: But becauſe I find thee doſt mention it as a Reflection upon Religion, I will tell thee how far it hath been tolerated upon the *Lord's-Day*, and how far it hath not: I will alſo ſhew thee, that it never was ſuffered in all Places, or Parts of the Kingdom, but in ſome few only, and that for the following Reaſons.

In ſome Country Villages, where the Ignorance of the People gave them but very ſlender Ideas of the Holineſs of the *Sabbath*, they wou'd uſe not only Cudgel-playing, but any other Game or Paſtime, and that even during the Time of Divine Ser-

Service: And whatever their *Parſon* could ſay to the contrary ſignified little; becauſe the neighbouring Magiſtrates were ſilent thereupon; frequent Complaints being therefore made to the higher Powers, a Law was made, wherein it was provided, that any Perſon who ſhould play at Cudgels, or any Thing elſe, upon the Evening of the *Sabbath-Day*, unleſs they could prove they had been at Church in the Morning, were liable to certain Penalties.

This was enacted in order to oblige ſome reprobate People to frequent the Church once every *Sunday*, which is as often as a Sermon is preached in moſt Country Places: And not to give a licentious Liberty to *Sabbath-breakers*, who think the breaking a Head as meritorious as keeping a Commandment: Therefore thy ſide-wind Reflection in this Caſe ſignifies little: —— But to proceed with thy Abhorrence to *Chriſtian* Ceremonies. The next Thing thee muſt ſay is.

" For as the Meekneſs of *Chriſtians* was converted into the Cruelty of *Barbarians*, and the Plainneſs of the Goſpel into all the deteſtable Fopperies of *Paganiſm*; ſo Holineſs of Heart was changed into Holineſs of Poſture, the Humility of the Soul into bodily Bowings; the Worſhip of God into the Worſhip of

" Bread, and the piping of Organs; and " the Clergy, as they call themſelves, were " no longer cloathed with Meekneſs, but " with Surplices.

Thee muſt certainly ſuppoſe thy Papers would be read by none, except the ignorant Part of Mankind thou doſt intend them for; or thee could'ſt never have ſo hardned a Front, as to pretend, that all this is meant upon the *Papiſts* only; when it is ſo notoriouſly known, that Organs, Surplices, the Conſecration of the Bread, *&c.* are all made uſe of in the *eſtabliſhed Church*: The Members whereof thee doſt very piouſly call a Company of *Pagans*, and *Barbarians*; for which Piece of thy good Morality, and good Manners, they can do no leſs than aſſure thee they are ſatisfied, yea, convinc'd, thou art a *Heathen*.

—I am not ſo much ſurprized, at the Clergy's ſuffering thee to bark thus at holy Orders, and holy Diſcipline; (for moſt of them deſpiſe thee) as I am, that the civil Magiſtrate ſuffers thee thus to poiſon the King's Subjects with Impunity.

The Indulgence, and Protection our Laws give to Conſciences truly ſcrupulous and tender, were never intended, in favour of thoſe, who have no Conſcience at all: —— No—they were only provided for ſuch, who behave themſelves peaceably,

and

and as good Subjects, let their Way of Worſhip be what it will:——And not for ſuch Men, as blow up the Coals of Sedition; an Act of Parliament cannot indeed make a Man a *Chriſtian*, who is reſolved to be otherwiſe; but it can puniſh a Man, for publickly trampling upon *Chriſtianity*, and perſwading his fellow Subjects to deſpiſe it, in defiance of all Laws, divine and human.

This thee art apparently guilty of; for thou doſt not aim at bringing People over to this, or that Principle of Religion, but doſt do all that is in thy Power, to make them have no Religion, or Principles of *Chriſtianity* whatſoever:——Of what Conſequence this may be in time, is not hard to determine; when we ſee every Day ſuch Numbers of weak People become thy Diſciples:——Thou haſt revived a Sect of *Epicureans*, of whom thee already haſt many Followers; Men, who are to be determined in all things by thy Notions, with which they the more readily concur, becauſe they are taught by thee, that Eating and Drinking are the only neceſſary Articles of Faith: And that this is thy Faith, I have already ſhewn; and the following Paragraph, with which thee doſt cloſe thy Paper of *Wedneſday*, *September* the 7th, 1720, will witneſs for thee.

"I

" I would therefore intreat all my lo-
" ving Country-men; that as they love
" their Liberty, and the *Proteſtant* Religi-
" on, they would love their Victuals.

(That is) thee would'ſt adviſe them to love Eating above all Things, and to be only Proteſters againſt whatever may interrupt a good Meal, ſuch as ſtated Faſts, and State-Faſts, or any other Impediment to a Dinner. Againſt which they are to proteſt, and from thence thou would'ſt give them the Epithet of *Proteſtants*.

But I do tell thee, Friend, that all thy Proſelytes are known by quite another Name, yea, they are called *Anti-Beeffarians*, —— by which Title, (mark what I tell thee) they will be from henceforth dignified, and diſtinguiſhed.

When Men have imbibed theſe libertine Principles, it will be natural for them to make a very ill Uſe of what we call the Liberty of the Subject: Yea, they will believe themſelves at Liberty to act againſt Authority, as well as to contemn it: For what Senſe of Gratitude can thoſe Men have, for the Bleſſings they enjoy under an indulgent Government, who have not the leaſt Senſe of Religion? Or how can they be good Subjects to their Prince, who are taught Leſſons repugnant to Monarchy?

narchy? Can any be called an obedient Son, who will pay no Obedience to the Commands of his Father? Or can any deſerve the Name of a Son, who denies he hath a Father? Verily, nay, —— with what Face then, canſt thou pretend to be a Friend to our happy *Conſtitution*, that doſt endeavour to undermine it both in *Church* and *State*? Thee doſt make a Jeſt of the *Eſtabliſhed Church*, which is the chief Pillar of the State; and in ſo doing, doſt groſly affront our Sovereign Lord the KING: Thee doſt ridicule the Faith, of which he is ſtiled the DEFENDER, and yet would'ſt have Protection from his Laws againſt the very Meaning of them.

Thee doſt deny Kings to be the Fathers of their People, and of Courſe would'ſt inſinuate, that Obedience is not due to them as ſuch. Yea, thou do'ſt alſo deny them to be the *Lord's Anointed*; from all which it is very plain, that, thou art no Son of the CHURCH, no hearty Subject to our KING, and no *Chriſtian* at all: —— I think I have now made it appear, what thee doſt think thy ſelf *independent* of, and alſo upon whom, and what, thou doſt *depend*: I will therefore conclude my Epiſtle with aſſuring thee, that for all the

Pains

[redacted]